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The American College Series

**ARE DENOMINATIONAL
COLLEGES A NECESSITY?**

JOHNSTON

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BY
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Are Denominational Colleges a Necessity?

BY REV. HUGH JOHNSTON, D.D.

THE present state of our denominational colleges and universities is one of absorbing interest. By *denominational* we do not mean sectarian institutions, but the schools of organized Christianity where the work is carried on—not in a sectarian or sectional, but in a Christian and national spirit, where the high and noble purpose is to have the whole training and culture informed and pervaded with the spirit of the religion of Christ.

All religions are more or less educative. Take Asia, the birthplace of the race, where the great problems of science, government, education, and religion will receive their final solution, and we have the ancestral education of China, the caste education of India, the Magi training of Persia, where the wife must kneel at the feet of her husband each morning and ask nine times, "What do you wish that I should do?" The schools of Egypt were ecclesiastical. Among the classical nations of Europe there was the martial instruction of Sparta, the æsthetic teaching of Athens, and the pagan culture of Rome. The end of Hebrew education was to make faithful servants of Jehovah, and Jewish learning flourished in the famous rabbinical schools.

When Christ, the great Teacher, the true Educator of mankind, came he laid the foundations of a new, broad, and democratic education, by giving an endless worth to the individual. The very idea of education for the people, for the masses, is a Christian idea. The early Christians had their system of education; and great schools flourished in Jerusalem, in Antioch, in Corinth, Ephesus, and Alexandria. When persecutions came and the blood of the first witnesses flowed in torrents over the Roman empire, the martyrs thought of their schools and rejoiced in the certain triumph of Christ. The monastic schools of the Dark Ages kept alive the flame of learning. Knightly education flourished in the latter half of the Middle Ages as well as schools for the training of the artisan class. Next came the influence of the Crusades and the spread of Mohammedan lore. The Arabians, who originated chemistry, taught mathematics, art, and philosophy, became the intellectual leaders of Europe, and the schools of Spain imparted their intellectual treasures to the world. Then arose great universities like Bologna with its twelve thousand students, and Paris with its twenty thousand.

With the Reformation came a new era of learning and progress, a revival of the Saviour's teaching of the essential value of the individual. Protestantism became the mother of popular education. Germany obtained her common schools from Martin Luther, and Scotland her love of learning from John Knox. The awakened Christians at once thought of their schools. After that dreadful struggle by which William of Orange triumphed over Spanish oppression he asked the people of the Netherlands which they preferred, relief from

taxes or the foundation of a university. They answered, "The school! The school!" and thence sprang up the University of Leyden where Arminius taught. Oxford, "that sweet city with its dreaming spires," shone with the light of the Reformation. A German once said to Dr. Whewell, master of Trinity, "You don't make scholars here." "But we make men," was the answer. That is the purpose of a college—to develop the highest type of Christian character.

The earliest colleges in this country were founded and maintained by Christian churches. Harvard had its beginning in 1638 through the munificence of a minister of the gospel. Its seal declares "Christo et Ecclesia," and one of the early rules was, "Every student shall consider that the main end of his life and studies is to know the true God and Jesus Christ, which is eternal life." William and Mary College, the venerable mother of the University of Virginia, started in 1692. Dr. James Blair went to England to secure a charter from the king and queen. When it was granted Attorney-General Seymour demurred to issuing the document. "But," said Dr. Blair, "Virginians have souls to be saved as well as Englishmen." With an oath he damned their souls and said, "Let them make tobacco." Blair found great difficulty in obtaining subscriptions, and still greater difficulty in collecting them; but he was a Scotchman, and persisted, and for eighty years that college was the most civilizing force in the South. Yale College was born of church action in 1698. "It was founded," says Professor Fisher, "by religious people for religious ends." Princeton, which started in 1746 from Tennant's log college, taught that "without education piety would cease to be intelligent, and without piety the desire for education would be lessened." King's College, now Columbia, was founded in 1758 by the Episcopalians; Brown University in 1764 by the Baptists; Rutgers in 1776 by the Dutch Reformed; Dartmouth in 1770 by the Congregationalists. Had Cokesbury survived it would have ranked as one of the pioneer colleges. Nearly two thirds of the colleges and universities of our land are under denominational control. The only college founded before the eighteenth century that was not the creation of the church, or of individual ministers, was the University of Pennsylvania, but even in this the Bible was named as a text-book, the founder, Benjamin Franklin, saying, "When human science has done its utmost, and when we have thought the youth worthy of the honors of the seminary, yet still we must recommend them to the Scriptures of God, in order to complete their wisdom, to regulate their conduct through life, and guide them to happiness forever." The twenty-five institutions that were chartered as colleges or universities during the first two hundred years that followed the landing of the Pilgrims and the settlement at Jamestown were, with but two or three exceptions, founded with the religious motive; and the majority of those established since that time have been organized with the same motive. They have ceased to be prominently ecclesiastical, but they are vitally related to Christianity. The great Protestant denominations have little that is sufficiently essential to separate them. Because of the inseparable connection between true education and religion the church has a right and duty, as well as a fitness and ability, to conduct efficiently the work of education which, to be complete and symmetrical, must be Christian. The supreme mission of the denominational college is to be Christian. It has no charter for its existence unless it is permeated

through and through with the spirit of Christ, and stands for the highest ideals in moral and spiritual life. In its religious life it is to be as little denominational as possible, for the narrowness of sectarian aggrandizement is inconsistent with the breadth of the college outlook; while in its scholastic requirements it must maintain high and progressive standards and be fruitful of intellectual as well as spiritual development.

Christianity is in itself an influence for higher education. The Christian religion is broader than any sect, and these denominational institutions do not exist to glorify any particular church or accomplish its own ends, but to serve the Church of God and advance the public welfare. (The interests of education and of Christianity lie along the same lines, and he cannot see far who cannot perceive that a denomination may administer without narrowness and in the fullness of the Christian spirit a school for the general welfare.) The Methodist Episcopal Church has, besides one hundred and seventeen seminaries and unclassified institutions, some fifty-four colleges and universities possessing forty-eight millions of dollars in buildings and endowments and with an annual attendance of over sixty thousand students; but every college has a thoroughly unsectarian constitution. The charter of Wesleyan University, Middletown, so far back as 1831, provided that "no resident professor or any other officer shall be made ineligible for or by reason of any religious tenets which he may profess, nor be compelled by any by-law or otherwise to subscribe to any religious test whatever." The charter of Ohio Wesleyan declares that "this university is to be forever conducted on the most liberal principles, accessible to all religions and designed for our citizens in general." Our institutions have a record before the world of more than half a century of collegiate work in which they have given a liberal arts education to tens of thousands, including all religious denominations, but there has been no sectarian influence exerted in all that history; there has been no estrangement of students from the faith of their childhood. They have devoted themselves to the work of Christian culture not for the mere aggrandizement of a sect but for the service of the community. While broadly and liberally in sympathy with the spirit and methods of scientific inquiry, they have not neglected the personal, ethical, and spiritual side of college life. While endeavoring to make Christian scholars and bring into their hearts those deeper sources of divine grace, they would have been unfaithful to the charge committed to them had they allowed a sectarian or proselyting spirit to gain a foothold within their academic halls, for Christian education means education of the highest and broadest type.

The denominational college, then, represents the relation between learning and religion. "But," says one, "is not all education religious that is conducted in a religious spirit, and can a college be Christian any more than a science can be Christian or a manufacturing establishment Christian?" True, an institution cannot be Christian in the same sense that a person is Christian; but in a college we are dealing with persons, personal lives, personal wills, personal destinies, and whatever deals with persons can surely be Christian. An institution may be officered by Christian men while its main purpose may be simply scholarship. The Christian college must do more; it must regard itself as a great agency of moral and religious influence. It should be as well pro-

vided as other schools of learning with equipments, with scholarly ability, and power to instruct; but while not lacking in scholastic qualities, it is charged with a still more sacred and personal work, having as its end the stability of the nation and the advancement of the kingdom of God. This work is not the presentation of the forms of worship of a particular denomination or the claims of a particular view of truth, but the impartation of the fundamental truths of Christianity, and the unfolding of a larger, deeper, truer educational life.

We have reached an epoch in the history of Christian education. The nondenominational and State institutions have entered upon a more aggressive educational policy, and the question has arisen among many Christians whether we are not wasting money, energy, and intellect in maintaining our denominational schools. Is church control essential to the accomplishment of certain aims in higher education or does its abandonment indicate the loss of such ideals? Does church control promote the spiritual life of our institutions? Can Christian education be conserved without it? Shall we emphasize more than ever the Christian aspects of education and infuse new life into our denominational schools, or shall we give up the contest and leave them to starve and die? The situation is critical and we are conscious of the issues at stake. On the one hand, the cost of maintaining our church schools is out of all proportion to the obligations contemplated when the work began; on the other hand, their surrender may make way for the triumph of secularism and lead to the emasculation of Christianity in our land. If the church is to control the institutions she has founded and fostered she must be also responsible for their support. Authority to control carries with it as never before the obligation to maintain. We must either build up our colleges more efficiently, raising their standards and increasing their endowments, or surrender our educational work to State and privately endowed institutions.

LOOK AT THE NEW DIFFICULTIES WHICH CONFRONT US

1. The rapid development of State-supported institutions. There are thirty-nine State universities which have, since their organization, received government aid to the extent of \$80,000,000. The land-grant colleges number twenty-six. The high schools also have increased in efficiency and have become closely articulated with the State universities. Now, we would deprecate any diminution of public interest in higher education, but how to provide religious training for students at these State institutions is the difficult problem. Eighty per cent of them come from Christian homes. How can we have a complete and effective education without moral training? President Eliot has said, "Nobody knows how to teach morality effectively without religion." The whole system of State instruction is secular and therefore fails to furnish adequate moral leadership for the nation. Why should not our State institutions have the privilege of teaching the Bible as literature, philosophy, and ethics? Why should not this most educative book in all literature be a recognized text-book without offending the principles of religious liberty or infringing on the rights of conscience? With religion as a personal experience the State has nothing to do; but with social morality, with truth, justice, and righteousness of life the State has

everything to do. The right of the State to teach morals on the basis of Bible ethics is at bottom the right of self-preservation. Each State could and should define by statute its own right to instruct in the foundations of social morality and righteousness, to teach religion sufficiently to make known to its citizens that these laws have their source and origin in the Divine Mind. The State institutions seem unable to do this. It is a perplexing situation. We have nothing to say in the way of angry rhetoric. "More soluble is this by gentleness than war." Our State universities and colleges have no permanent organization or machinery for taking care of the religious welfare of the student body. The Young Men's and Young Women's Christian Associations are helpful agencies in trying to develop a Christian atmosphere in these institutions. Church guilds and other organizations are doing a good work. The respective churches in our university towns have largely increased their activity among students; but while there is a general attitude of aloofness on the part of the students toward the local churches they cannot meet the needs of the case. As long as we believe that there can be no true and complete education without religion the church cannot desert her educational field. We are not simply duplicating facilities which the State has provided, for the State has not assumed and cannot assume the entire burden of higher education. We are doing a work that the State cannot do.

2. The nondenominational colleges are an increasing factor in the problem. These are privately endowed, like Johns Hopkins, free from ecclesiastical or political control, whose position is that of noninterference with the student's religious interests. There are also great institutions, like Harvard and Yale, Princeton and Amherst, that are no longer denominational and that lean for support on the general community. Some of these so-called nondenominational institutions that have conferred inestimable benefits upon the nation are allied in fact with religious denominations, though in theory on private foundations.

This brings us to some reasons why the Christian college is still a necessity in higher education.

1. The growing danger of secularism. We see this danger in all our higher education. President Nicholas Murray Butler, of Columbia, says that there has come a divorce between education and religion to education's distinct loss. There has come the idea that manhood and womanhood may be complete without the religious element of character. But for the full development of intellect and character there must be the union of religion with the forces of education. Shall higher education be secular or Christian? The problem of religious training and of a stronger religious life is a profoundly serious one to-day. Secular institutions with the largest equipment and the best intellectual facilities abound to minister to the head and not to the heart. We must put conscience-training above mind-training. We must have instruction in morals, in business and professional ethics; we must instil an abhorrence of unfair dealing, with the inflexible adherence to the highest standards of righteousness and a fearlessness in warring against evil wherever found, if we are to have that upbuilding of character which is the real aim of education. Our college and university professors are thoughtful, reflective men as a class, but is there no connection between the high-handed irresponsibility of finance and industry, the corrupt use

of wealth, the social disregard for law, and that secular indifference which washes its hands of all responsibility for the welfare of college students as moral and spiritual beings? To plead for freedom from all sectarian bias, as men are pleased to call it, and say that learning must stand by itself and be pursued along its own lines, by its own methods, and for its own sake, is to ignore all that is highest and best in man. Education itself is in danger of taking on that narrow spirit which has sometimes characterized religious thinking. A narrow scientific spirit is just as unfit for its work as a narrow religious spirit, and is generally just as intolerant and dogmatic as the most violent religious bigotry. The college must stand for and teach true ideals of life. We must believe in the final unity and harmony of all truth, truth of science and truth of revelation, accepting that declaration of the Master which is the motto of Johns Hopkins University, "The truth shall make you free." The average intelligence in the United States is the highest in the world; what about the average standard of integrity and morality? Certainly moral and religious training is not incompatible with the highest educational culture, and only our Christian colleges can give such training. Denominational colleges give this teaching the most attentive consideration. They promise greater security for such training and greater influence on the lives of the students, for no other institutions are likely to be conducted by such distinctively Christian men and scholars.

2. The relation of the college to the ministry and active membership of the church makes the denominational college a necessity. The church must have an educated ministry and the Christian college must furnish the men. Seven years ago in the theological seminaries of the country eighteen hundred and five were enrolled from Christian colleges and only one hundred and ten from State and other institutions. Eighty-five per cent of the college trained missionaries sent out during the past five years, and ninety-three per cent of the ministry at home graduated from Christian colleges. It may be said that those who intend to be ministers go to these denominational schools. It may be true that many go intending to be ministers; it is also true that many who have gone to other institutions intending to be ministers have been turned from their original purpose by the secular influences so largely dominating them. If, then, we are to have an educated ministry our denominational colleges must be maintained. Only Christian colleges can furnish candidates for the ministry. Seven per cent from State universities and nine per cent from nondenominational schools will never supply the pulpits of the land. The Christian college alone can furnish the full quota of recruits for our pulpits and mission fields. There must be no laxity in the matter of scholarship. The best in the land must be insisted upon, a training which lifts up and broadens the whole intellectual firmament; which enlarges and enriches the entire nature; but beyond mere scholarship and culture there must be brought out the elements of Christian character.

The Christian college is also better adapted to develop a strong and active laity. The demand of the hour is for high and inspired leadership; and where can this training be secured but in the colleges which enthrone the living Christ? The atmosphere which makes for the spiritual life and draws young men into the ministry, is a good atmosphere to develop intelligent active leaders in the church, who are destined also to be aggressive leaders in the professional and com-

mercial world. Our denominational colleges amount to nothing if they are not genuinely Christian in spirit, if they show no personal interest in the lives of the students. The college atmosphere is so continuous and so powerful that if the life is to be all one piece the college must be thoroughly Christian in spirit, instruction, administration, and in the personnel of its staff of instruction. In secular education knowledge may be imparted in an un-Christian spirit, for even God and his providence may be dismissed with a shrug of the shoulders in unbelief or a curl of the lips in scorn. Does it not make a difference whether anatomy is taught so as to lead to materialism or to find with Galen a theme for praise in every joint, and with Bell an Almighty Designer in the structure of the human hand? Whether biology is taught with God as the author of all life instead of spontaneous generation? Whether history is taught with God in it or as a mere jumble of human affairs; for we hold with Humboldt that history is unintelligible without the idea of a higher governing power? Whether astronomy shall declare according to a French atheist the glory of La Place and La Verrier or according to the psalmist the "Glory of God"—revealing the immensity of space crowded with worlds on worlds, each bearing the signature and stamp of power divine, and filling the mind with thoughts of the grandeur of Him "who wheels his throne upon the rolling orbs"? Has scholarship settled upon atheism, agnosticism, or secularism as ultimate and only possible truth?

We need to-day a mighty army of godly men and women who with all the forces of the highest intellectual, moral, and spiritual culture, will push forward the conquest of Christ's kingdom, because that kingdom is permeated with the truth-seeking spirit; and if we are going to have a hearty and intense enthusiasm for God and humanity the sacred glow must be kindled in the hearts of our young collegians; if we are going to send out into the world cultured men and women with high ambition and lofty ideals to work and witness for Christ our colleges must be the nurseries of the highest Christian life, the inner sanctuaries of religion, as well as the home of high intellectual culture. Dr. Pritchett believes that what is needed to-day is religious leadership, but says that "the men who are religious in the best and deepest sense, the sense which qualifies for educational leadership, are not segregated in conformity with denominational lines. They belong to the church invisible and universal." Is that true? Can we name any educational leaders who are not members of some denomination? Religious leaders belong to the organized churches! We do not want un-Christian scholars any more than we want unscholarly Christians as leaders of others. The only way to get trained leaders is to maintain Christian institutions which shall bring up from generation to generation scholars trained in Christian ideals. We are told that the dominating purpose of denominational schools is the advancement of a sect, the increase of its influence, the spread of its beliefs. But organized Christianity means organized bodies of Christians, and as long as there are religious life and inspiration these schools will represent Christian education. The church is committed to this work and must perpetually maintain her schools and colleges if she is to keep herself in the van of human progress, rule the world's thought and bring it into captivity to the obedience of Christ.

3. A strong and wholesome college discipline makes the denominational college a necessity. The college should have a keen sense of responsibility for the moral life of its students. This cannot be a matter of unconcern to the faculty or to those who have a personal interest in the formation of character. Religion may not be taught as a subject-matter, but into each personality should enter that vitalizing view of God and man which our Lord Jesus Christ imparted. There must be some substitute for the restraints of home life, particularly with the younger students. Professor C. B. Clark says: "The universal freedom, the license of college life, is evolving a higher type of self-control upon those who exercise voluntary discipline, yet we are purchasing the result at a fearful cost of ruin." How foolish to treat boys as if they were grown-up men with character formed! Their morals and manners are to be fostered as well as their scholastic character disciplined. Strict supervision during the plastic years of adolescence is needed. The peril of the young collegian is that the swirl of the flood will sweep him to destruction, not that he will fail to have a sufficient number of temptations to resist to form a strong character. The college has a right to have its own standard of personal conduct and a right to exact that standard. There are even habits which are allowed in the home which may not be allowed with safety in the college where the youth is out from under the watchful care of parents. Whatever takes away interest in study should not be allowed, though the discipline should be through self-restraint and self-government rather than by compulsion.

Denominational colleges attract students of seriousness and soberness. They generally come with high purposes, with character directed toward righteousness, eager to learn the truth, susceptible to the personality of the teachers, and willing to lend themselves to the best relationships of the college. The college should be physically, morally, and mentally the safest place for our young people. The discipline of regular study, the inspirations of friendship, the enrichment of general reading, the culture derived from the association with scholars, with libraries, and literary societies in the most impressionable years of one's life—all these make the very best atmosphere, and prepare for the best living. But care must be extended to the details of personal life. The oversight should be such as to know the haunts, the habits, the companions of the student, and his ways of spending time and money. The discipline of the church college appeals to the highest and best motives. It brings to bear the strongest personal influence. It fits the college stage of development and turns out loyal alumni, moral citizens, and Christian men.

4. Through the denominational college the church contributes to the enrichment of the State. In this way the church can best discharge its educational obligations to society and the nation. The college elevates national life by sending out, year by year, a body of men and women of sound, broad, and consecrated culture to fill the places of trust and public service. The college has a larger and higher responsibility for this than the university, for the education of the man is a nobler and more abiding work than the development of the scholar. Our Christian colleges are the fountains of moral and spiritual power. National wealth lies not in mines, manufactures, commerce, or crops, but in spiritual things, in the high ideals embodied in poetry and art, science and litera-

ture, in the moral worth of the people, their consecration to large purposes, their purity and uprightness, their high conception of duty to God and to humanity. The Christian college is a nursery of high-minded, high-principled, well-taught, well-trained citizens fitted to fill gracefully the public offices or enter honorably the professional, commercial, industrial, and agricultural life. What better service can the church render the republic than the careful nurture of those who are to guide its destinies and lead its progress? The nation's highest need is efficient, enlightened citizens. Any education which bars religion out is a poor, one-sided, unreal thing, and does not achieve the larger, richer personality. If the great problems of pauperism and crime, intemperance and lawlessness, political and commercial corruption are to be solved, who are to share in their solution if not earnest, unselfish, Christian patriots? The Christian scholar is the supreme product of the times, the type and ideal of humanity. The Christian college stands for idealism.

It sets a world above man's head to let him see
How boundless might his soul's horizon be—
How vast yet of what clear transparency!

In no better way than in the educational enterprise can the church permeate the nation with Christian ideals and with the Christian spirit.

5. Denominational colleges provide a fitting outlet for the benevolent impulses of Christian people. The usefulness of a college is not to be gauged by its size nor yet by its material equipment. We may say of it as in 1564 Sir Walter Mildmay said to Queen Elizabeth of Emmanuel College in Cambridge when he founded it, "I have set an acorn which when it becomes an oak only God can tell how glorious will be the fruits thereof." Our greatest colleges have had small beginnings. Elihu Yale raised a great monument to himself by the gift of three hundred and sixty books and six hundred pounds in money. Down to 1830 the total annual receipts from all sources at Yale were less than \$23,000. The Rev. Morgan Edwards, soliciting for Brown University, says, "My patience, my feet, and my assurance are much impaired," and up to 1825 the great college of Rhode Island had less than \$25,000 in endowments. Dartmouth, so rich in students after thirty-five years, had only property valued at \$13,500 and land at \$9,500. Princeton, after an existence of one hundred and seven years, had only an endowment of \$15,000. Yet how these institutions have grown, entirely through private benefactions! Our colleges must have the resources requisite for efficiency, for if we keep our colleges poor we shall have poor colleges in more senses than one. Compared with educational needs or financial demands the wolf does not seem far from the door of even our richest colleges. Wealth does not constitute a college, but no college can be constituted without it; for it stands in such close relation to organization and efficiency.

Of five hundred colleges and universities reporting statistics to the trustees of the Carnegie Foundation there are ten that possess annual incomes ranging from \$750,000 upward; and of these three belong to the Methodist Episcopal Church, while out of twenty-one institutions with annual incomes ranging from \$250,000 to \$600,000, eleven are Methodist Episcopal. The property of American colleges amounts to \$400,000,000, and one tenth of this is owned by the colleges

of the Methodist Episcopal Church. Meager salaries to professors who are public benefactors, financial worries, constant poverty, prolonged endeavor, and slow enlargement have marked the history of denominational schools; but with the increase of wealth to the community has come more liberal support to the educational system. College graduates begin to furnish the "sinews of war." Very few princely gifts come to institutions supported by the State, while men of practical devotion and large benevolence are continually adding to the resources of our denominational schools, and providing more adequate facilities for their work. Our great needs now are first to prune away the starveling institutions or provide them with more adequate financial nourishment; and secondly, to increase the remuneration to our valuable, efficient, but poorly paid, professors. Meanwhile, why could not famous scholars and teachers serve more than one institution of the church, the interchange and duplication promoting scholarship and providing better compensation. The religious motive with the humanistic in education is a higher power than the humanistic alone, and as long as the church maintains a deep and permanent interest in human welfare and the refinements of civilized life so long will denominational colleges flourish and wealthy Christian men of broad and national sympathies make gifts and devise bequests for their enlargement and perpetuity.

6. The denominational college is also an outlet for that spirit of loyalty to alma mater which the alumni of colleges continually display. Benevolence and faith, prayer and self-denying effort are all joined together in these noble undertakings. To lay their foundations and rear their superstructures endless sacrifices have been made by teachers, ministers, and lovers of sound learning. No society of men can have a greater interest in a college than its own sons. Many of our colleges strikingly illustrate this devotion where the graduates have made the largest sacrifices in their interests, and where hard-working professors have devoted lives of penury to the task of teaching. Wherever true work is done, wherever pure motives prevail, wherever amid circumstances of trial, privation, and discouragement the heart and hand fail not, but with self-sacrificing fortitude struggle patiently on, there is heroism. Such heroism has been developed in our Christian schools and it deserves the respect and gratitude of men. The best colleges are, and for generations will be, those that have been endowed by individual citizens and their existence is assured. The church which exists for high and spiritual purposes can be easily mobilized for their support. They command the confidence of broad and catholic-minded men, and each one that has twined itself indissolubly around the hearts of its sons will live and grow stronger with the growing years.

7. The denominational college is best adapted to the needs of the many. It is the characteristic expression of our American civilization, an expression of democracy instead of aristocracy, standing preëminently for character as well as for culture. It fills out the Anglo-Saxon idea that a college shall be a place not only of sound learning but also of religion. The denominational college is for rich and poor alike, and has been a powerful factor in our national progress, offering first-class educational advantages at low cost. The question of securing a higher education is with many a question of dollars and cents. Large institutions are more expensive, for they have all the elaborateness of modern



college methods and fraternities. The smaller colleges scattered over the land meet the demands of young people of moderate means who are in the pursuit of higher education; and as long as there are families with moderate incomes who have sons and daughters that are ambitious of higher things there must be colleges where these advantages may be obtained at moderate expense. These seats of learning have nearly all been founded by the denominations. Says Professor Thwing: "Scores of institutions which afford students a respectable education and whose graduates are numbered by hundreds receive an income of less than ten thousand dollars each year." Out of such institutions have come our present leaders in church and state; and out of these institutions will come the future men and women who are to hold this country as a Christian nation. The denominational college is the typical college to meet the nation's needs and its future is guaranteed, for it will continue to be the recipient of constant private benefactions.

8. There is also, as Dr. Harper has expressed it, the geographical law of higher education. Ninety per cent of those who attend colleges select an institution within a hundred miles of home. The constituency of the largest institutions come within the measure of such a radius, and this fact is the explanation of the large number of colleges scattered throughout the land. They are a necessity and will grow with the growth of the population. As an illustration of the dissipation of energy by the church much has been made of the fact that there are in the State of Iowa six institutions of higher education in organic connection with the Methodist Episcopal Church, whereas, by a wise concentration of resources, the Methodists could have built up a single institution of great power. True, but in a State so large, and with scattered communities, would one opulent institution have done the good that has been accomplished by these six growing centers of moral and educational influence? The united income of these colleges last year (1907) was \$219,677, and they received in gifts \$352,621. It is said that Ohio has more colleges than all the New England States. May not this be the reason why she is the "mother of Presidents" and so influential in the body politic? The Methodist Episcopal Church has five colleges in Ohio whose buildings and endowments amount to \$2,750,000. The same law holds true in the matter of support. Men who have accumulated wealth desire their benevolences to be constructive, to be creative, and the law of philanthropy is that it is exercised in a territory coextensive with the horizon of the philanthropist. Most men limit their benevolences to causes within touch, and they will limit their givings for the cause of higher education to institutions near their home. Local pride and local enterprise have sown the land broadcast with colleges; yet there is hardly a college of high grade that we can afford to have eliminated. So that each institution which has an adequate constituency behind it has the assurance of support from the same motives that originated it.

9. Our last argument is that no matter how richly the State may endow its public institutions, no matter how liberally private individuals may endow non-church institutions, unless the churches enter upon and cultivate it suitably a large field will be left inadequately supplied. Ambassador Bryce in the American Commonwealth has said of these small colleges: "They get hold of a multitude of poor men, who might never resort to a distant place of education. They set

learning in a visible form, plain indeed, and humble, but dignified even in her humility before the eyes of a rustic people in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. In some of these smaller western colleges one finds to-day men of great ability and great attainments, one finds students who are receiving an education quite as thorough, though not always as wide, as the best eastern universities can give. The higher learning is in no danger."

A careful compiler of statistics has shown that the patronage of our most famous institutions is distinctly local. Eighty-five per cent of Columbia's students come from within fifty miles of New York; and even fifty-two per cent of Harvard's students are from within a radius of fifty miles, with Boston as the hub. A great university with its sumptuous buildings and ample endowments, its ancient traditions and its influence, may kindle the fervor and excite the imagination of the more aspiring youths. But what is more desirable than to bring to each young person in the nation the appreciation of higher education and instil in him the desire to obtain its advantages? And this is done not so much by the few institutions concentrated in the great centers as by the smaller institutions scattered over the land that take a vital hold upon the ideals and strivings of the young. Small, compact colleges wisely distributed over the country, with a few well-manned departments within the resources at command and a professional staff of ripe, scholarly, thoroughly qualified teachers, of unselfish, Christlike spirit is the policy and imperative duty of the church. Such a college stands in the community as a monument to the worth of mind; it stands for the supremacy of character; it represents good scholarship and a fine type of piety; it embodies the best which the community has attained, for whatever is noblest in the church becomes yet nobler in grace and refinement through the fructifying power of Christian learning. Such colleges are assured of permanency, for they meet the needs of higher education and will maintain themselves against all rivals.

President Thwing has said that education in the United States is not disorganized but unorganized. This want of organization belongs alike to State and nondenominational as well as to denominational institutions. Let all the systems of education that are in the field work together as allies and not play the game of reciprocal obstruction and enfeeblement. We must try to secure stronger and worthier colleges, we must have due regard to all existing interests, but we must not allow anything to block the way to the greatest public good. A college must be judged by what it does, not merely by its buildings or wealth or numbers. The pioneer stage of education has passed, and while we demand a reasonable security for religious influences it must not be at the expense of educational efficiency. In this older stage of educational activity all our institutions must insist on better standards and must honestly live up to them.

Entering college ought to mean practically the same thing in all the colleges throughout the country, and the degree of Bachelor of Arts ought to be given on the completion of practically the same courses of study. But there is no general standard for admission, while legal power is given to confer degrees after courses that should not admit to sophomore standing. Weak colleges take the high-sounding name of universities, and institutions that are scarcely doing

the work of secondary schools call themselves colleges. Surely some supervision of higher education is needed. The Methodist Episcopal Church since 1888 has through its Board of Education been endeavoring to coördinate its educational institutes with the general scheme of higher education, has been doing the work of standardization, reducing the weaker institutions to academies, insisting that every college shall be a real institution of higher education, and engaging in the work of Christian education with unselfishness and academic sincerity. And all this with no religious tests and no denominational teaching. Her institutions are not sectarian.

Are we fighting a losing battle? In standing for our Christian schools we are standing for the true character, motive, and end of education; we are standing for the universality of the highest educational opportunity; we are standing for thousands of young people who will find a college education a possibility for them through this avenue alone, the fruits of which shall be personalities enlarged, strengthened, and enriched; we are standing for the noblest ideals, for the exaltation of scholarly Christian character as the highest asset to the nation.

The Federal Council of the Churches of Christ in America, representing thirty denominations and fifty millions of members and adherents, has just been held in Philadelphia. Its object is not only to express the fellowship and catholic unity of the Christian Church, but to bring the Christian bodies into united service for Christ and the world. This closer unity means more economical administration and a widening usefulness in all departments of Christian effort. And as now we have union educational institutions in mission fields, so the home churches will parallel this delightful work, and higher Christian education will hold them together by an adamant bond. Each church will coöperate sincerely, heartily, intelligently in a cause which so profoundly affects the uplifting of the nation and the progress of the kingdom. Our denominational colleges and universities will come into closer and more helpful association with one another and will be better equipped and better sustained.

Our nondenominational educators must recognize that they are not the exclusive patrons nor the exclusive owners of our universities and colleges, and that the only wise policy is the one of equal rights and privileges to all. But religious training must never be taken as a substitute for scholarship or teaching efficiency. If the Christian college is to fulfil its function to the church and society it must not be inferior to other institutions in the standards of scholarship and in thorough efficiency.

We do not believe that the chief difficulty in church control of higher education is the financial. While the resources of many of our institutions are manifestly inadequate, yet there are larger and deeper interests than the money question. The economics of educational administration have yet to be studied, for in many institutions vast sums are annually expended in ways that do not secure results at all comparable with the outlay of money and effort. To carry on this work sincerely, heartily, intelligently, with a fair income is better than vast expenditures without corresponding results. The Methodist Church will do her share in this great work and will do it with a smaller and more productive outlay of money than is possible to the State.

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